



OCCASIONAL PAPER.

Cambridge Mission to Delhi,

IN CONNEXION WITH THE S.P.G.

INDIA'S RELIGIOUS NEEDS.

BY THE

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CAMBRIDGE :

PRINTED AT THE UNIVERSITY PRESS.

1888

THE following Sermon was preached before the University on Sunday, March 11, 1888, and is now printed at the request of the Committee as an Occasional Paper. I have added notes on one or two points which seemed to call for some further illustration.

S. S. ALLNUTT.

“And he said, Ye have taken away my gods which I made, and the priest, and are gone away, and what have I more? and how then say ye unto me, What aileth thee?” Judges xviii. 24.

SUCH was the pathetic complaint of the idolatrous Jew in the days when there was no king in Israel and every man did that which was right in his own eyes. He had come to his home and found it stripped of all that he had been wont to rely on for help and guidance in his life, and when he has gone in pursuit and the depredators with affected surprise ask what ails him, he feels as if the question were a cruel mockery, an adding of insult to injury, to have taken away all he valued most in the world and then turn and ask with such utter nonchalance what ailed him. “Ye have taken away my gods which I made, and what have I more?”

Do we consider that a man situated as this man was a fit object of pity and sympathy or not?

The stern, uncompromising iconoclast would certainly say “No.” He would feel that it was better for such an one to find out by bitter experience how vain and useless were the idols in which he trusted. In and through his desolation he might be brought to seek for help where alone it could be found.

The mild, tolerant student of comparative religion would probably say “Yes.” He would urge on his behalf that (as a Frenchman has lately undertaken to show) at that particular point in the evolution of Jewish religion from its primitive worship of invisible forces, it was inevitable that the worshipper should seek to give concrete form and embodiment to the anthropomorphic idea of God which was then being assimilated from the nations around. For such an one to be deprived of his idols was to be put out of *rapport* and correspondence with his religious environment, and as that meant spiritual death, he clearly deserves our pity in his destitution.

Turning, however, from the merely speculative interest which the ancient Israelite’s case presents, I wish to transfer it, “as in a

figure," to the very real and practical interest presented by the parallel situation of a large section of our fellow-subjects in India; and to endeavour to answer the question just raised by considering what our duty to them is. For in the main the plea of the Jew of Mount Ephraim is being echoed now either in unexpressed feeling or in outspoken utterance by thousands of religious-minded Hindús in India. "Ye have taken away my gods which I made, and what have I more?" This plea is one the force of which my own work in India has so brought home to me, that I felt when asked to occupy this pulpit that my only justification in doing so would be that it would enable me, as a member of the first brotherhood of men sent out to India from this University, to articulate this plea by endeavouring to interpret its meaning, and to suggest its satisfaction. However it might be wished that the task had fallen to worthier hands, it would be wrong, I felt, to postpone the representation of India's great and urgent need, as well as of the unique opportunity now offered to our Church of satisfying that need, if she will recognise it and her duty towards it before it be too late.

In its general form the nature of the problem it presents is, I am sure, well understood here. What is needed is that it should, as occasion may serve, be so accentuated that interest may be directed to the immediate hopes and fears of the crisis, and so be quickened and stimulated to practical action. I cannot, indeed, disguise from myself that the interests of other problems nearer home are so intensified, so engrossing, that it would be only natural if the urgency of such far distant claims as I represent should be, so to say, crowded out by the insistent questions which press for an answer in our modern life in England.

And yet, when I think how wide and catholic is the spirit of enquiry here, and how far-reaching its range and scope, it seems as natural to be emboldened to hope that a recognition of the distant problems too, and of the way in which Cambridge is fitted to contribute to their solution, will lead to an increase not only of attention but of active cooperation, it may be, too, of personal consecration to the work.

Recent controversy has served to rouse attention once again to the varied aspects of the great Indian problem. It is only with one portion of it, however, that I would attempt to deal today; that, namely, which is connected with the sphere of Christian education. It would be to repeat an oft-told tale to recount at

any length what has been and will be increasingly the necessary result of such contact of the West with the East as our rule in India has brought about. That contact is unique and unprecedented in some if not all of its conditions, and must be expected to produce strange and unlooked for, even contradictory, results. But it is of the moral aspect of them only that I wish to speak here. When the Government of India decided that State education must be conducted on the principle of religious neutrality and non-interference, it does not appear whether the disintegrating effect of purely secular instruction was fully realized. It was, indeed, foreseen that young men taught from childhood the simple plain truths of Western science would inevitably come to abandon the false science which is inextricably interwoven with the religious systems of the East. But it does not seem to have been foreseen that in abandoning the false tenets of their science they would be led to abandon not only the rest of their ancestral religion, but the moral sanctions, the safeguards and preservatives which the caste system of that religion, fraught though it is with peril and injury to the sense of individuality and independence, has fostered and maintained.

What in short was not foreseen, but is now being daily found to be the inevitable result of the State system of education, is that while it tends to destroy much that was hurtful and fatal to progress, it fails to supply the place of what it destroys by any new and vital principle of cohesion and solidarity. The son goes back to his home and announces to his parents that he has learnt to rise superior to caste traditions and prejudices, and it is found that what this amounts to practically is, that while he has a veneer of Western learning and science, he has lost his hold of what is the very life and soul of any society, the sense of obedience, of reverence, of duty in the family and in the State. He has gained, indeed, ideas of freedom, of independence, of equality, of self-assertion, but if he has lost or is in danger of losing these other ideas, which surely it is true to say are more fundamental and indispensable for the well-being of the family and the nation, is not the loss likely to be greater than the gain, at any rate for the Indian? For has it not been ordered for us in our Western civilization most providentially and most significantly that the evolution of the ideas necessary to progress should have come when what may be called the basal ideas necessary for cohesion, permanence and continuity had already become established in the consciousness of the nations

moulded by Christianity. And if this be so, we can judge how great must be the peril for India if at the very moment when the new ideas have been apprehended, (and they entirely, be it remembered, of Western origin and importation), the old ones have begun to become weak and lose their force. If there is any virtue which the caste system can claim to have developed and preserved, it is the instinct of reverence and obedience. And it is this instinct which it is the tendency of our education to weaken if not to destroy. And further, it is precisely in those parts of India which are most advanced in Western knowledge where this tendency is seen in its fullest development¹.

What wonder is it then that the parent who hears of the boasted advantages of Western science and education, bewails the result of it in words which seem an echo of the cry of the Jew of Mount Ephraim, "Ye have taken away my gods which I made, and what have I more? and how then say ye unto me, What aileth thee?"

What wonder if we hear that a father finding that his son was expelled from a Mission School because of irreverence during the Bible lesson, went to the Missionary and on his knees implored him to take back his son, because, he said, the Bible inculcates obedience to parents, and I therefore want my son to learn the Bible?

But this is not all. The student, bereft of the moral sanctions of his religion and supplied with no new motives to obedience and rectitude, is exposed to yet other dangers. If the demon of superstition has been expelled, there are the seven other spirits more wicked than the first, ready to rush in and occupy the vacant cheerless room. For the mental faculties of the Indian student are far in advance of his moral faculties. This is so naturally; and when the course of education tends almost exclusively to develop the intellectual part of him, the disparity becomes all the more marked. The moral element in him, already of weakened vitality, is gradually starved out, and the struggle for superiority is rather between the animal and the intellectual. I speak of course of the student generically. There are many noble exceptions, but they cannot redeem a system which condemns the majority to moral sterility. The average student, as we know him, is restlessly, insatiably acquisitive, too shallow and conceited to think or know of danger, without balance of mind, and with but the rudiments of a

¹ See note A.

conscience : what wonder if he drift from the old moorings, without rudder to steer by, and, cast helpless on some one of the scarce hidden rocks before him, make shipwreck of his soul? Still less is it to be wondered at if the rocks on which he founders are those which contact with certain phases of our Western thought and life (alas! that we should have to confess it,) render him peculiarly liable to run foul of. The intellectual rock is atheism, rampant, vaunting, undisguised, imported direct from England by an active propaganda. The very fact that it is English and anti-christian, gives it attraction, and its propagators take care that the student even during his course shall receive, often gratuitously, publications tending to undermine not only his faith in God, but his very morals and character. Their word does indeed eat as doth a gangrene. The moral dangers to which he is specially exposed are in chastity and intemperance. So deeply have these evils begun to gangrene the life of students that in Calcutta, where they have naturally spread more rapidly than elsewhere, leading Hindús have begun in alarm to establish temperance and kindred societies for the repression of vice. What must be the manhood of youths whose life has been thus poisoned and corrupted at the source, it is terrible to contemplate.

That Government is at length fully alive, not only to the existence of the danger, but to the need of taking some remedial measures to deal with it, is shown by a most important state document, just issued by the present Viceroy. In it he laments the want of any earnest endeavour to introduce the moral element into state education. His words read almost like a satire on the present system. "The intellectual part of the process (of imparting Western education) has," he says, "made good progress. It remains to introduce the moral element, which forms the most prominent factor of the European theory of education¹."

There is no need to point the moral of this as regards the action of Government in the past. Nor is this the place to consider whether the repentance has not come too late, or whether it is possible to introduce the moral element which is thus confessed to have been so far lacking. My object is rather to point the moral as strongly and urgently as I can in regard to the duty of the Church in the face of this now admitted evil. For while we should

¹ See note B.

welcome any effort made by the State to remedy the evil, is it not evident that for the real and effectual solution of the problem thus presented, the Church of Christ is alone competent? It is, I am sure, useless to look to the people themselves to take the needed action. Though they see and feel the evil, they lack the moral energy, the practical wisdom to cope with a difficulty of such dimensions. Nor can they look to their religious leaders to help them. They can but tell them that it is their destiny to be so demoralized. For was it not foretold that in the fourth or iron age of the world foreigners would possess their lands and take away their religion? Such fatalistic belief has long since paralysed the very springs of action. Its force is so subtle, its influence so benumbing, its results so fatal.

Nor can we look to the leaders of the reform party for effective cooperation. The cry is indeed everywhere for reform, but it is mainly if not entirely in the narrow political or social meaning of the words that reform is now being clamoured for. An example will give point to what I mean. A leader of native society in Bombay recently issued a manifesto in which he described in appalling terms the extent of the evils rife in their society. But, he went on to say, since our society is made of so many castes and creeds, it is clear if we would find a common platform to unite all shades of belief and opinion, the agents of reform must cooperate on a purely political basis, and having gained electoral and other rights, leave the other evils to right themselves. Could a manifesto express more clearly the real character and condition of the people or demonstrate more completely that, in the work of moral regeneration, which to be effective must be radical, it is vain for us to look for help from those whose ability and zeal would seem to mark them out as the natural leaders of their fellow-countrymen?

If we recall for one moment what made the Reformation in Europe such a power for good, we cannot but be struck by the fact that what made it so was the assertion, stereotyped indeed into a formula, but still a formula instinct with life, of the truth that until man is right with God he cannot be truly, permanently right with his neighbour; of the need of moral change and regeneration as the starting point and prime condition of all true reform.

It is the absence of such a conviction which condemns beforehand to ultimate failure the attempts of the best-intentioned reformers in India. For

“How can they fight for truth and God
 Enthralled by lies and sin?
 He who would wage such war on earth
 Must first be true within.”

And this, let me ask you to notice, is a defect which applies to all classes and creeds alike. The chief reforming party in North India in the present day is known as the *Árya Samáj*. Its adherents take their stand on the hymns of the Veda and reject all the subsequent accretions of Hinduism, as inventions and impostures. But the teaching of the founder on the subject of sin may be judged by this one fact, that in his treatment of the great theme of salvation, there is not a single allusion to sin, as that from which man has to be set free. And his followers, adopting Christian phraseology, yet show the gulf which separates them from Christian thought by publishing for their worship a series of litanies, in none of which is there a single mention of sin or moral evil ¹.

Nor in this respect are Muhammadans in advance of their Hindú fellow-countrymen. I have not in what I have said of the evil tendency of the present system of state education in India had occasion to refer to the effect of it on Muhammadans, for they have until lately stood as a body so aloof from our education that it is not easy or perhaps possible to pronounce on the kind of effect which it will have on their religious convictions and character. But if we would see how little in any work of reform they are likely to go to the root of the evil, we have only to look at the character of the prayers which every pious Musalmán daily offers up. In the forms used by him at such times there is not a single distinct allusion to sin or confession of sinfulness. The Shi'a worshipper does, indeed, in one place say, “I seek forgiveness from God my Lord, and I repent before Him.” But the orthodox Muhammadan in India would disdain to use the prayer, and brands the user of it as a forsaker of the truth (*Ráfiz*).

So, then, if we can look neither to the reforming Hindú nor the pious Musalmán for a recognition of the truth, which must be the first article in the programme of a truly vital and effective scheme of national reformation, we are led by exhaustive process to the conclusion that it is to the Christian Church, and that alone, that we must turn for the assertion and vindication of the principles of true

¹ See note C.

reform, as well as for the moral dynamic which is to energize and embody them in and through an actual visible living society.

And it is quite wonderful to notice how India's need of the Gospel is being recognised on all sides and in the most unexpected quarters. The politician looks to the spread of Christianity as one great source of strength and stability for the permanence of British Empire. The educationalist looks to our native Christian women as at present the most hopeful means of making female education effective among the upper classes. The greatest living authority on Indian subjects has lately said, "Christianity holds out advantages of social organization not offered by Hinduism or Islam. It provides for the education and moral supervision of its people with a pastoral care which Islam, destitute of a regular priesthood, does not pretend to. It receives the new members into its body with a cordiality and a completeness to which Hinduism is a stranger. I believe," he says, "it is reserved for Christianity to develop the highest uses of Indian caste, 'as a system of conservative socialism.' . . . But it will be Indian caste humanized by a new spiritual life¹."

Or to take one or two more specific cases. The tahsildár or head native officer of a large country town appeals to a missionary to send a Christian teacher for a Hindú school, because he finds the Hindú teachers have yielded to the prevailing immorality of the town². The municipality of a large city in the Punjab appoints a native Christian minister its Chairman because they can find no other man so high-minded and honest for the post. The only great modern religious reformer India has produced bore witness on his deathbed to India's need of Christ³.

Quite as striking is the indirect testimony borne by the various movements and societies, sometimes friendly, more often antagonistic, which Christianity has to a great extent been the means of calling into existence. One such already referred to, the Árya Samáj, was avowedly founded to counteract the spread of Christianity, and to give a *locus standi* to young Hindús who have renounced orthodox Hinduism, and were often found to be gravitating towards faith in Christ.

If, then, such is at present the expectant attitude, friendly or otherwise, towards Christianity, what is the special line of action

¹ Sir W. W. Hunter in his Lecture on "The Religions of India," reported in the *Times* of Feb. 25. The whole lecture is worthy of the most careful study.

² See note D.

³ See note E.

which the Church needs to adopt if she is adequately to fulfil the expectations thus formed? Fifty years ago, any one regarding the work which the Church had to do in India might have been justified in maintaining that it would have to be for a long time mainly destructive. The seemingly impenetrable barriers of idolatry, caste, and custom seemed to bar the way to getting at the minds and hearts of the people till the barriers should be demolished. The preliminary work of clearing away such obstacles seemed a necessary preparation for sowing the seed of life. That such was and still is a part of her work no one will doubt. It is an enemy's land, and the pulling down of strongholds is a necessary operation. But what seems to call for special recognition as a changed aspect of the situation now is that other forces and influences are at work, unforeseen fifty years ago, which are of themselves carrying on with ever-increasing rapidity the work of demolition. Compared, indeed, with the whole mass of Hinduism, as represented by one hundred and fifty millions of Hindús, the amount that is actually demolished is but infinitesimal. But the disintegrating forces are at work, which must eventually, even without the aid of missionary agencies, destroy Hinduism as the creed of the educated classes. Mohammedanism will only at best be able to hold its own, and will have to put forth all its powers to do that. It is, then, let us not doubt but earnestly believe, the call, the manifest will of Providence, that the Church of Christ should fill the breach, the void, that is being made; and that by asserting her most characteristic, most essential function, even the power which her Lord has given her not for destruction but for edification (2 Cor. xiii. 10). Christ said He came not to destroy but to fulfil, to complete, to realize. Are not those the most critical, decisive words He ever uttered as to the character of His mission? Did not St Paul express the same truth when, after describing the moral transformation of man by the Gospel in the words, "If any man be in Christ, he is a new creature; the old things are passed away;" he added, as it were to prevent misconception, "behold, they are become new." The new life is the old life, the ideal life; conversion is, as has been said, the re-entrance of man into the first plan of God, for which he was made.

A great preacher has said regarding the application of Christ's words to the work of the Church in all ages, "The Church has wandered from this method sometimes, but the inherent genius of its character has always brought it back to the idea that it was not

directly to fight with and destroy the other religions of the world, but to satisfy the longings which those faiths expressed, and to lead on the powers which those faiths were using to their fuller development and their loftier employment¹."

It is in the application of this principle that we seem to find the mean between the ruthless violence of the iconoclast on the one hand and the mild tolerant indulgence of the philosophic student of religion on the other; a mean that, while intolerant of error and wrong, seeks rather to remove them by the communication of truth than by the demolition of wrong, and so to impart the formative elements of life and growth, that what is contrary thereto shall of its own accord drop away and perish. Let me add that while the powers called into play for destruction are of a lower range and order, such as hatred and vehemence, the powers required by the fulfiller are the nobler ones of sympathy, insight, patience, hope. And are not these just the qualities which the Gospel is alone able to supply and energize and consecrate for the service of man?

If then this is true of the Church's work and mission in general, it is so, as I have endeavoured to show, most especially and emphatically of her work and mission in India now. And there is no part of that work which gives such scope for the application of this principle and the exercise of these gifts as that of Christian education, such as that which Mission Schools and Colleges are designed to supply. There is, I would fain hope, no need to enforce further its importance as the fittest direct agency for supplying India's special need. What I do desire to enforce is the need of more zeal and enthusiasm, more hearty belief in it on the part of those who, going from our Universities to devote themselves to missionary work, find themselves in charge of Mission Schools in India. Too often the part taken by the Missionary in such cases is but perfunctory. He acts mainly as a superintendent, not at all or but little as a teacher. Stress of other work may, I know, often be pleaded for this. But often it is doubt as to the efficacy of the work, its value as compared with other agencies, that leads to half-heartedness in its discharge. And yet I know of no other sphere of work imaginable which offers more scope for the exercise of the highest powers, the most intense devotion, the most burning love of souls, than that of the teacher in a Christian college or school in India. I will not dwell on its mere intellectual interest and attractiveness as bringing

¹ *Twenty Sermons*, by Rev. Phillips Brooks, p. 220 f.

the teacher into such close and intimate contact with minds and characters so different from his own, but withal so fresh, so eager, so receptive. To do so might seem to lower the force of my plea. Rather would I insist on its opportunities for the highest consecration of all our powers, our learning, our culture, our experience. No endowment, no acquirement, spiritual, mental or physical, will be found to be without its use; each may be brought into play and be found in unexpected ways to serve towards the great end. Add to this the special unique claim which India has upon us, of which we are only beginning as a nation, as a Church, to realize the extent and the grandeur and the responsibility. Add, too, whatever force there may be in the view of India's need which I have set before you to-day, and I am fain to believe its claim, its obligation, its promise, its urgency, will be doubted by none; and I cannot refrain from expressing the hope that all this and more may become articulate to some one, it may be, of my hearers as a call to work all too feebly but most earnestly recommended to your sympathy and prayer.

If it was right to speak of the appeal of the Israelite bereft of all he seemed to have to rely on for light and guidance as pathetic, even though it was in his case so ignorant, so unconscious of his true need, it cannot surely be wrong to speak of the appeal which India makes to-day as pathetic, as eloquent in its helplessness, just because it is so ignorant, so unconscious, so helpless and hopeless in its vacancy, its poverty, its darkness. When the man of Macedonia stood before St Paul that night in the vision, did not the pathos of the cry, "Come over and help us," arise from the very fact of its being the *unconscious* appeal of the heathen world for help? And if the response to that cry was the mission to Europe, which was the origin and cause of all that is highest and best and noblest in our life and thought here today, shall the Church's response to India's cry be less prompt, less devoted, less full of faith and hope and love when she has that greatest of all examples to inspire and stimulate her, the experience of the power of the message he bore to support and guide her in her task, the certainty of final victory, not in our time but in God's time, to cheer and encourage her till Christ comes to claim the kingdom for His own? "For this is the victory that hath overcome the world, even our faith." "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

ΘΥΡΑ ΑΝΕΩΡΓΕΝ ΜΕΓΑΛΗ ΚΑΙ ΕΝΕΡΓΗΣ, ΚΑΙ ΑΝΤΙΚΕΙΜΕΝΟΙ ΠΟΛΛΟΙ.

APPENDIX.

NOTE A.

The following extract from the *Times* of June 7 forms a significant commentary on the extent to which the loosening of the sanctions of morality among educated Hindús has of late been carried ;—

“ At the last criminal sessions, after a long trial, a Bengalee youth of good position was found guilty of murdering his father, a well-known doctor practising in Calcutta. Parricide is a crime almost unknown among Hindoos, and this trial has therefore created a feeling of profound horror, especially among the more conservative sections of the Hindoos. These men have been complaining bitterly for some time of the demoralizing influences of the present system of education. While the ethical sanctions of the Hindoo religion are being loosened or destroyed by a purely secular and scientific education, no precepts, either religious or moral, are permitted to take their place. The urgency of social reform in this and other respects is becoming day by day a question of paramount interest to that portion of the Hindoo community which views with dread the growing immorality of the younger generation, and this case has had the effect of focussing native opinion on the subject. Sentence has not yet been pronounced, as a point of law was reserved.”

As an illustration of the lawlessness which now characterizes the Hindú student I may mention an incident which provoked a good deal of comment in the Indian press last year. A professor in one of the Government Colleges in Calcutta had observed that the students in his class had got into the habit of finishing their morning meal during his lecture. When he ventured to remonstrate with them on the unseemliness of the practice and to forbid it in future, they all arose in a body and with much noisy demonstration, not without a sort of mild attempt at personal violence (such as Bengálís would be equal to in such an emergency) left the lecture-room in a body. They at once proceeded to hold an indignation meeting, and, in true Bábú fashion, to draw up resolutions condemning the Professor's action. The College authorities suspended the whole class, and then the native press took the matter up and waxed very eloquent over this fresh example of “rampant Anglo-Indianism.” Appeal was made to Government who had the temerity to support the action of the authorities and dismissed the ring-leaders.

What occurred in the Christian College at Madras early this year shows that such insubordination is not confined to Government Colleges. Almost the

entire body of students was in a state of rebellion for some weeks in that College, brought about by some cause quite as trivial as that just mentioned.

I am thankful to say that at Delhi we have so far had no signs of any such disposition to lawlessness and insubordination. If ever our students have a grievance they come forward and state it with a frank but respectful demeanour which entitles them to a patient hearing.

I subjoin to what I have said the pungent and penetrating criticism of an eminent French writer, Dr Le Bon, taken from an important and original work just written by him, entitled "Les Civilisations de l'Inde." His standpoint is that of an ardent sympathizer with what is good in the manners and beliefs of the peoples of India. The extracts are taken from the chapter which deals with the effects of English education in India.

"Le Babou forme un type parfaitement défini, possédant une physionomie intellectuelle et morale toute particulière. On peut l'étudier comme le représentant d'une sorte de race à part, absolument caractérisée. Rien, mieux qu'une pareille étude, ne montrera combien l'instruction, que les temps modernes sont arrivés à considérer comme une panacée universelle, peut produire des effets désastreux quand elle n'est pas adaptée aux cerveaux destinés à la recevoir.

"Au double point de vue intellectuel et moral, le Babou est un être qu'on ne pourrait mieux caractériser qu'en disant qu'il a perdu toute boussole. Les mots que l'on a accumulés dans sa cervelle représentent pour lui des idées qui lui sont trop étrangères pour qu'il puisse les comprendre. Si l'on considère qu'une définition n'a jamais eu la moindre valeur pour celui qui ne possédait pas déjà l'idée qu'elle devait faire naître ou des idées très analogues, on comprendra que le Babou soit à l'égard du monde nouveau où son éducation artificielle l'a transporté exactement comme un aveugle à l'égard des couleurs qu'on chercherait à lui définir par des mots. L'incohérence de ses idées n'est égalée que par son incurable manie de parler à tort et à travers, sans relâche.

"L'abaissement du caractère, produit sur les Babous par l'éducation européenne, n'est pas moins frappant en effet que la déséquilibration absolue de leur intelligence. Mais avant de décrire ce côté spécial de leur physionomie, je veux encore citer sur leur état intellectuel le propre témoignage de l'un d'eux, M. Malabari, qui dépasse infiniment d'ailleurs le niveau de ses confrères, et dont l'excellent petit livre sur le Guzerat m'a déjà fourni plusieurs citations. Voici comment il parle de lui-même et d'un de ses amis qui avait fondé un journal. Le journalisme est une des manies de Babou, et la presse étant absolument libre, il la satisfait immodérément.

"'Notre ignorance,' dit M. Malabari, 'n'avait pas plus de bornes que notre arrogance. Mais n'était-ce pas glorieux de pouvoir critiquer et tourner en ridicule les hommes les plus distingués de l'empire? Un jour, écrivant sur la bataille de Plevna, mon ami P. me demanda ce que c'était que la Porte. Je répondis que la Porte était la principale épouse de sultan des Turcs. P. croyait que c'était seulement le nom européen du Khédive d'Égypte. Il nous arrivait souvent de penser aussi ingénieusement, et nous nous montrions chaque jour, dans notre journal, un couple de sots vaniteux. Lorsque, le lendemain, nous découvrions notre erreur, nous nous jetions l'un à l'autre la pierre.'

"À cette confusion effroyable dans les idées, se joint chez le Babou un autre résultat de l'éducation européenne, qui est de le dépouiller de toute lueur de moralité.

Les solides fondements religieux sur lesquels il basait sa conduite ont été détruits sans retour. Il a perdu la foi de ses pères, sans avoir pour cela adopté les principes de conduite d'un Européen. Son honnêteté se trouve ainsi strictement limitée à l'observance des principes de moralité vulgaire que le gendarme oblige à respecter.

"Nous nous sommes quelque peu étendu sur les résultats de l'éducation anglaise de l'Inde, parce qu'il n'est pas dans l'histoire d'exemple qui puisse montrer aussi clairement le danger de donner à peuple une éducation mal adaptée à sa constitution mentale. L'éducation européenne, appliquée à l'Hindou a pour conséquence de détruire les résultats de sa longue culture antérieure, et de lui créer des besoins qu'il n'avait pas, sans lui fournir le moyen de les satisfaire, partant, de le rendre tout à fait misérable, partant encore, de le transformer en ennemi implacable de ceux qui lui ont donné cette funeste éducation. Le pauvre Babou souffre de sa situation fausse, et s'en plaint amèrement. Les événements se chargeront sans doute de le venger mieux que ses vaines paroles. La puissance qui a créé le Babou périra par le Babou."

NOTE B.

The memorandum referred to is entitled "Discipline and Moral Training in Indian Schools and Colleges." As the paper is one of great importance and has been followed up by another containing still more explicit injunctions in pursuance of the suggestions made in the earlier paper, I subjoin one or two extracts giving the salient points in it.

"It cannot be denied that the general extension in India of education according to European principles and of a purely secular character has in some measure resulted in the growth of tendencies unfavourable to discipline and favourable to irreverence in the rising generation."

After quoting the remarks of the Education Commission on the subject, the minute proceeds:—

"A slight consideration of the recommendations (made by the Commission) will show that good so far as they go, they go but a little way towards the establishment of that standard of discipline of which we feel the want. It is manifest that as a body of rules whose operation will tend to create such a standard, they are insufficient, and need to be supplemented by other rules which . . . will have the effect of creating a healthy tone of feeling, self-restraint, reverence for and submission to authority."

The memorandum proceeds to indicate the principles on which such a system of discipline should be formed. As they are mainly technical, it is needless to quote them here, but one *obiter dictum* on the subject of home influence may be referred to as showing how very little the actual state of an ordinary Hindú household is understood by "the Governor General in Council." "Over the home life of the school boy," it is said, "we can directly exercise but little influence; but the conviction that it makes entirely for good should not induce us to spare," etc. Put this optimistic conviction by the side of the following descrip-

tion of home influence, written by "one of themselves," a student in our Mission School.

"I am sorry to say," he writes, "that this vice (of impurity) has been so much loved by our countrymen that they teach their children from their cradles to use abominable words, as if they are impatient to inculcate their vices upon their children, and to hear those very foolish words, which they themselves use, from the mouths of their dear children: and thus the children, instigated by the guardians of their lives soon acquire the bad habit."

The minute then goes on to recommend the preparation of a "moral text-book, based on the fundamental principles of natural religion." Lord Cross, the Secretary of State for India, had already expressed his conviction that such a book was greatly needed and that "the Government of India should not be content until a serious endeavour had been made to supply...a grave defect in the educational system of India." Such a text-book is now, I believe, in course of preparation and its issue will be awaited with great interest.

Twice in the memorandum the hope is expressed that there may be an increase in the number of aided Colleges where religious instruction may be freely given. "It is in this direction that the best solution of this difficult problem can be found." This is an important admission and one that should be carefully weighed by those who believe that Mission Schools are a mistake or at best only a necessary evil.

The concluding paragraph is a remarkable one, and though optimistic to a degree scarcely warranted by the very meagre suggestions put forth in the minute seems in the sentence italicised to betray a lurking sense of their inadequacy to meet the crisis which has evoked them.

"It is sometimes observed by the opponents of our educational system that . . . while Western civilization is sapping the framework of Indian society, it is unequal to laying the foundation stone of reconstruction . . . The magnitude of the change may well have been exaggerated; but even if it be allowed to have taken place to the fullest extent supposed, the old order must be replaced by a new one; and there is hope that the new may be better than the old. Let it be granted that European intellectual training has cut loose the rising generation from many of the moral and social bonds of their forefathers; other forms of restraint must sooner or later take their place. Western education, if persevered in, must in time bring with it Western principles of discipline and self-control. The intellectual part of the process has made good progress; it remains to introduce the moral element which forms the most prominent factor of the European theory of education. The reforms indicated have this object in view, *although they may not be all that is required*. They seek to fill the vacuum which a purely intellectual training has created, and to mitigate the evils of a one-sided development."

It may be noted as a significant coincidence that the report of the Home Education Commission published in the same year as this minute deals largely with the same deficiencies in our home system of secular education and aims to remedy them on lines similar to those suggested by the Government of India.

NOTE C.

The Árya Samáj was founded in 1871 by Pandit Dayánanda Saraswati. His avowed object was to offer educated Hindús a sort of asylum or half-way house, in order to arrest the tendency which he saw was setting in towards the acceptance of Christianity. Its main feature is the acceptance of the Vedas (the Hymns only, not the Bráhmaṇas or Upanishads) as the sole and infallible source of authority in matters of religion, all else (when it does not agree with the Vedas as interpreted by Dayánanda) being rejected as spurious accretions. Curiously enough, they reject Sacrifice, the most distinctive doctrine of the Vedas, and accept Transmigration, of which there is not a trace. The extraordinary vogue which the movement has attained among educated Hindús is not a hopeful sign for the future of India. Though professedly a theistic society, devoted to the social and moral reform of the country, hatred of and antagonism to Christianity engage its main efforts. Avowedly atheistic attacks on Christianity are propagated by the agency of this society and for some time the President of a branch established by Hindús resident in London was himself an avowed atheist. The following extract from one of its organs will give some idea of the virulence (as well as the absurdity) of their attacks. For the sake of comparison, to show how differently other bodies, such as the Brahmo-Samáj, regard the spread of Christianity, an extract from one of the organs of the latter is subjoined.

"The cause of Christianity in this country is becoming more and more hopeless day by day, its absurdities are no longer secure from public gaze, but are examined and exposed mercilessly in all intelligent circles. The Aryan religion, ever since its revival by Swamí Dayánand has been unceasingly undermining the foundation of Christianity in this country. The bigoted Christian, the genuine disciple of the Jehova of the 'sacred volume,' has the greatest reason to regard the religion of the Vedas with bloodshot eyes. Had not the Aryan faith appeared on the scene and exposed the Divine character of Christianity, and thus given it a shock from which it is utterly impossible for it to recover, at a time when it was revelling in an abundance of deserters from Hinduism and Mahomedanism, the probability is that we would have by the time twice as many native Christians in our midst as we have now."—*Árya Patrika*.

"Let us unceasingly strive after the attainment of a right knowledge of the Son of God and Son of Man. Christ is a tremendous reality. The destiny of India hangs upon the solution of His nature and function, and our relation to Him. Let us not hide in darkness, and rest contented with random streaks, but place ourselves in open light, and solve the problem 'Who and What is Christ?'"—*Interpreter*.

NOTE D.

The case referred to occurred at Balapgarh, a good-sized town about 25 miles from Delhi. The reason assigned (and that without any sense of incongruity) for the immorality was that the worship of Krishna so corrupts the morals of the women, that the Hindú teachers were apt to be led into sin by them, and he hoped that a Christian teacher would be proof against the temptation. It is not, I think, generally known how the Hindú Shástras account for and justify the immoral character of this worship. Vishnu, it is said, having failed to attract mankind to virtue by a virtuous incarnation (thence called *maryáda-avatár*, "moral-incarnation") when he became man as Ráma, resolved to see whether his end could not be effected better by a more popular and attractive sort of incarnation (thence called *lílā-avatár*, "sporting-incarnation"). So he became

man as Krishna who "sported" i.e. led a life of shameless immorality, in order that men when reading or hearing the account (as recorded in the *Prem-Sāgar*, "Love-Ocean") might, involuntarily even, be led to fix their thoughts on God. In order to understand the *rationale* of this, it should be borne in mind that, according to the Hindú conception, meditation on GOD is an *opus operatum* having its due effect quite independently of the *intention* of the worshipper. Hence the well-known paradox in one of the Purānas, that the enemies of Krishna are saved sooner than his friends, because while the latter indulge in sleep at night, the former lie awake and plan their plots against him, and thus win for themselves a *double* portion of merit !

NOTE E.

Keshub Chunder Sen, the founder of the eclectic Society known as the Brahmo-Samáj or New Dispensation, is the leader referred to. The following quotations from his speeches and sermons will show how he valued Christian education. "Native Society is being roused, enlightened and reformed under the influence of Christian education." "The spirit of Christianity has already pervaded the whole atmosphere of Indian Society, and we breathe, think, feel and move in a Christian atmosphere."

One or two more recent testimonies may be added: "Behind the British Empire, from which the sun never turns away his face, behind modern enlightenment, behind America, behind Science and all its triumphs, behind new continents...lies the single great personality—the greatest of all known to us—of Jesus Christ....He lives in Europe and America and Asia and Africa as a King and Guide and Teacher. He lives in our midst. He seeks to revivify religion in all its ancient earnestness. We owe everything, *even this deep yearning towards our ancient Hinduism*, to Christianity." The words italicised in this quotation are very remarkable. In commenting on the passage as a whole, a Brahmo-Samáj Editor wrote: "Is this Hindú singular in entertaining such profound reverence for Jesus Christ? Such utterances will be echoed by many more. We draw the attention of Christian Missionaries to this. Let there be no misunderstanding between the educated Hindús and the Messengers of Christ in this country. Christ is respected, honoured and loved in this land. Much misunderstanding may be removed and the work of the Evangelists rendered smooth if they were to bear this fact in mind."

I close with the following, taken from a recent Essay: "At a missionary meeting at Dharmtullah in 1882 the Rev. W. Hooper, C.M.S., said that a member of the Civil Service while riding along the road was overtaken by a *rafs* (native gentleman), who accosted him and said, 'Tell your Missionaries not to despair. There is something taking place they know nothing about. The whole ground is undermined, and sooner than they expect all will become Christians.'" *Education and Missions in India and elsewhere*, the Maitland Prize Essay for 1886, by C. R. Haines, M.A., a most interesting and instructive pamphlet, which will well repay perusal. It is published by Messrs Deighton, Bell and Co.





